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ii. *Abraham b. Schemaja and Isaac b. Samuel.*

P. 115, sixth line from end of the page. In the same series with the document dated 1098, discussed by Schechter, we must place the source, quoted by Merx in his *Document de paléographie hébraïque et arabe* (Leyden, 1894), and noticed by D. Kaufmann in the *Monatschrift*, 1895, XXXIX, p. 147. This document was written in 1115, seventeen years later than the former, and also in Fostat. Of those mentioned in Schechter's MS. as ecclesiastical assessors, it only refers to two. First, אברהם ב'ר שמעיה החבר נין שמעיה גאון, and second יצחק ב'ר שמואל, also designated הספרדי, and identical with Isaac b. Samuel in Schechter's source. On the former of these Rabbis, see *Revue des Études Juives*, *ibid.*

iii. תמנע. Genesis xxxvi. 12.

P. 141, note. The earliest traceable authority for the hypothesis that ותמנע should be joined to the previous verse, thus removing the discrepancy between Gen. xxxvi. 11 and 1 Chron. i. 36, is a commentary on Chronicles, dating from the tenth century, and edited by Kirchheim (Frankfurt-am-Main, 1874). The writer commences with the remark : לתמנע זה הוא אחד מן הכתובים שאין להם הכרע בתורה (page 6), and presents us with a most interesting excursus, in which other examples are cited where the end of one verse ought to be read as the beginning of the next verse. The author of that commentary was a pupil of Saadiah Gaon. In this excursus, which is of great interest for textual criticism of the Scriptures, he refers to the well-known rule of R. Eliezer b. Jose Hagelili סדור שנחלק (the thirteen of the thirty-two Principles for Hagadic Exegesis) in order to justify his explanation of ותמנע in Gen. xxxvi. 11. This same principle Ibn Ezra later on takes as a basis for his defence of Saadiah Gaon against Dunash, (שפת יתר, No. 155.) The anonymous writer (יש לפרש) from whom Tobia b. Eliezer (Lekach Tob on Gen. xxxvi. 12) quotes the explanation is probably no other than the unknown commentator of Chronicles.

CORRECTIONS.

P. 27, note 3. באן is correct. Both words תכלמו באן are Arabic. "They said that" (*takallamū bian*). Arabic phrases in the document are also the designation of Constantinople as אלקוסטנטיניה and the Chosars as אלכוריה &c.

P. 32, l. 5. For הרום read הרום, a designation of the sanctuary and Jerusalem (Lam. ii. 1, 1 Chron. xxviii. 2, etc.). It is used because it rhymes with ארום.

P. 116, l. 13. For Yason read Sason.

P. 133, note 1. See the *Agada der Palaestinensischen Amoräer*, ii. 400.

P. 149, l. 19. For השוורי read השוורי.

P. 151, l. 12. For festem read festum.

DEDICATORY POEM TO JEHUDAH HA-NAGID.

A FURTHER examination of the poem to Jehudah ha-Nagid, kindly lent me for that purpose by Mr. Elkan N. Adler (*J. Q. R.* VIII, 556), has resulted in some completions and corrections of the text. I communicate them herewith, because of the importance of the piece, which is up to this day the only poem left to us, written in honour of an Egyptian Nagid on the occasion of his acceptance of office.

In the first line of the poem, which is an acrostic on the words חזק יהודה הנגיד, the words מעולם ועד עולם—words inapplicable to a human being—must be deleted; the word מעולה is still clearly recognizable; and, since the lines of this strophe all rhyme in ידים, we must insert either ביחידים or בידידים. Instead of בחסידות, the word בחסידים is clearly legible in the copy, and is correct according to the rhyme. The א of אל can still be read, and the strophe reads: ידיד האל מעולה ביחידים • אדיר הדור מפואר בחסידים • אשר עלה עלי כל ידיר האל מעולה ביחידים • ביראת אל ומעשים מאשרים (ונת[ה]ת) כבדים. I believe that I am still able to recognize the reading אדיר הדור in the faint traces of the MS.

It appears to me that the second line also can be completely restored. Only נור[ע] must be corrected into נורה. The second word I can *only conjecture* to read למעדהו. The poet says therefore: "Truly we must praise God, who wrapped him up in wisdom." But in the space left empty by Dr. Neubauer I recognize with certainty הלא גבר, which disposes of ליחכם, which gives no sense.

In the fourth line, the MS. gives plainly יחיה. This agrees with the metre, and the meaning is: "he, the Nagid, gives life to God's word, so that it does not become old."

In the sixth line, the traces in the MS. show merely that the completion ואח[ריו] is impossible. But the third line of the stanza is quite clear and reads: וכי הוא שר וצדיק הוא משלך, i. e. "and is